

to enforce, not only religious conformity, but Christian morality, because both were elements in a society in which secular and spiritual interests had not yet been¹ completely disentangled from each other. "We mean by the Commonwealth/¹ wrote Hooker, " that society with relation unto all public affairs thereof, only the matter of true religion excepted ; by the Church, the same society, with only reference unto the matter of true religion, without any other affairs besides." "

In economic and social, as in ecclesiastical, matters, the opening years-of Elizabeth were a period of conservative reconstruction. The psychology of a nation which lives predominantly by the land is in sharp contrast with that of a commercial society.

In the latter, when all goes well, continuous expansion is taken for granted as the rule of life, new horizons are constantly opening, and the catchword of politics is the encouragement of enterprise. In the former, the number of niches into which each successive generation must be fitted is strictly limited ; movement means disturbance, for, as one man rises, another is thrust down ; and the object of statesmen is, not to foster individual initiative, but to prevent social dislocation.

It was in this mood that Tudor Privy Councils approached questions of social policy and industrial

organization. Except when they were
diverted by
financial interests, or lured into ambitious,
and usually
unsuccessful, projects for promoting economic
develop*
ment, their ideal was, not progress, but
stability. Their
enemies were disorder, and the restless
appetites which,
since they led to the encroachment of class
on class,
were thought to provoke it.
Distrusting economic
individualism for reasons of state, as
heartily as did
churchmen for reasons of religion, their
aim was to
crystallize existing class relationships by
submitting
them to the pressure, at once restrictive and
protective,
of a paternal Government, vigilant to detect
all move-